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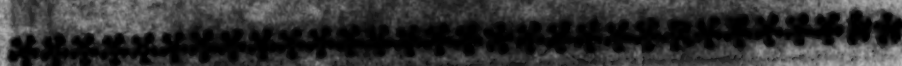
Mr. RAMSAY's
Thanksgiving - Sermon

Preach'd at

St. MART le BOW,

Before the

IRISH PROTESTANTS.



ST. MARTIN'S
SUNDAY
SERMON
MR. R. M. S. A. Y. S.
Thanksgiving - Sermon

Preached at

St. MARTIN'S BOW,

Before the

Irish PROTESTANTS.

A
S E R M O N

Preach'd to the
Protestants of *Ireland*,
Now in *LONDON*,
At the PARISH CHURCH of
St. *MARY le BOW*,
October 23. 1713.

Being the Day appointed by Act of Parliament
in *IRELAND*, for an

Anniversary Thanksgiving,

For the Deliverance of the
Protestants of that KINGDOM,
From the Bloody Massacre begun by the
Irish Papists, on the 23d of October, 1641.

By JOHN RAMSAT, Rector of *Langdon*
in *KENT*.

Publiſh'd at the Request of the Stewards, and the
rest of the Gentlemen of *Ireland*.

The Fifth Edition.

LONDON:

Printed by S. KEIMER, for T. WOODWARD,
near the Inner Temple Gate, and sold by J.
ROBERTS in *Warwick-Lane*, 1714. Price 3 d.

S E R M O N



Preached at the Parish Church of
St. Mark's, Bow
Now in London

October 23 1773
Being the Day appointed by Act of Parliament
in the Year 1772
Anniversary of the

Protestant of that Kingdom
For the Celebration of the
By JOHN R. N. Rector of the Parish
of St. Mark's, Bow

Printed by S. K. for T. Woodman
near the Inner Temple Gate, and sold by
Rogers in Strand-Lane 1773 Price 6d

JOHN xvi. 2.

They shall put you out of the Synagogues: Yea, the Time cometh, that whosoever killeth you, will think that he doth God Service.

THE Words of a Dying Person generally leave the deepest and most lasting Impressions upon us: And these are Part of that Discourse Our Lord made to his Disciples before his Passion.

HE was then about to leave the World, and go to his Father, and finding them exceedingly troubled, He tells them He was going to Heaven to intercede for them, and make Way for their Admission thither, and that the Holy Ghost whom He would send, should supply the Want of his Presence with them.

AND, That they might not be deceiv'd in looking for better Treatment from the World; That they might entertain no hard Thoughts of Him for concealing their Sufferings from them, and be fortify'd against them when they fell upon them, He prepares 'em for that sad Parting, by telling them what He Himself must undergo by the Rage and Fury of the wicked Priests and Governors; and afterwards what they must look for, whom He sent on that hard Expedition to go among Wolves, and that much harder, to convert them into Sheep.

AND it was necessary they should be prepar'd in his Manner, because for Him to suffer Death, whom they look'd on as their MESSIAH; for Him that was to restore the Kingdom to Israel, to frustrate That Hope by Dying, was what gave them Pain to hear, and shock'd 'em as oft as He spoke of it.

BUT that they might not be offended at his Service by what He was to suffer, He tells 'em *the Servant is not greater than his Lord*; if they persecuted Him, they would them also; and as they began with Him, they wou'd end with them, when He was gone from them. *They shall put you out of the Synagogues, i. e. they shall excommunicate you; yea, the Time cometh, that whosoever killeth you, will think he doth God Service*; that is, will not only think your Murder lawful, but an acceptable Sacrifice to God, that will atone for other Offences.

It was agreed among them, that whosoever confessed Christ, should be turn'd out of the Synagogue, *John ix. 22.* and whom they cast out as an Heretick, they look'd on as one not fit to live, *Acts xxii. 22.*

HAD not our Saviour foretold it, who cou'd have thought a Generation of Vipers should ever arise, so lost to all Humanity, that should delight to paddle in the Blood of their Fellow-Creatures, and kill Men for God's Sake?

BUT so it happened according to our LORD's Prediction; for his Followers were assaulted by Jew and Gentile, by their Tongues and Swords; the Scribes and Pharisees among the former, and the Philosophers among the latter, bent all their Wit and Malice to ridicule and confute their Faith; and the Princes and higher Powers us'd all outward Violence to destroy the Professors of it. So that to be called by the Name of CHRIST, was the plain Way to Ruin, and the Loss of all that is dear to Men here; to give themselves up to Reproach and Poverty, and stand Candidates for Death and Martyrdom.

BUT



But who that ever read or heard what our Lord foretold of the inveterate Hatred of the Jews and Gentiles against his Followers for his Name's Sake, would ever have suspected the Christian Doctrine would have been planted by Violence, and watered with Christian Blood by its pretended Friends, when its greatest Enemies used the same Course to root it out? The Chief Priests and Rulers, the Nero's and Dioclesians might take these Methods to extirpate CHRIST'S Religion, but who would have thought that Christians would ever fall in with the same Measures with just the contrary Design?

YET where have we one Example where Popery could with Security have ruined such as would not submit to it, and yet did not? What Kingdom has not the Pope given away, or what Country has he not made a Field of Blood, on the Account of Religion? As if CHRIST had fulfill'd his Promise to them without a Metaphor, and baptized them with the Holy Ghost and with Fire, that they might kindle Fires, and the Unction of the Spirit added Oil to the Flames.

THAT which they call the *Catholic Cause* has made their Churches, Slaughter-houses, their Altars, Shambles, and their Priests, Butchers; has chang'd Nuptials into Massacres, Blood into Holy-Water, and dying for Treason into Martyrdom; so that they have gone to their Executions with as devout a Bravery as if they had died for the Faith.

HAD it been only once, or but by one Nation that their bloody Tragedies had been acted, something might be pleaded for them; but what Country is there, in which there are not some Tracks of their Fury, some Footsteps of their Cruelty? DRAGOONING, the Gallies, and the Wheel in France; the Inquisition in Italy, Portugal, Spain and the West-Indies; were Millions of Indians had no Choice but to be baptiz'd or murder'd, tho' the Change was but from one Idolatry to another.

BUT

BUT what Wonder that the Emissaries of Rome should prove the Firebrands of Europe, the Forge and Bellows of Sedition, and belch forth Blood and Ruin, when its Walls were cemented with Blood, and its Foundation laid in the red Ruins of its wasted Neighbours?

OH Rome! When Pagans possess'd thee thou wast more honest, and those blind Idolaters were Saints to the Nest of Scarlet Tyrants that now reside there.

ALL lesser Crimes, as Whoredoms, Thefts, and Murders she can forgive, but what they call Heresy. The Courtesan keeps open Shop, pays yearly Rent to his Holiness's Treasury, and takes a Licence for her Trade. The Murderer runs but to a Church, and the Gates are open to become his Sanctuary; but there is not the least Tenderness of Nature when Heresy is in the Case.

Be astonish'd O ye Heavens! and tremble O Earth! that hath brought forth Men, who will destroy all whom they can't deceive; put out the Understandings of all in their Communion, and tear out the Hearts of those who are out of it.

If this be the Paternal Affection of the Holy Father at Rome; if these are the kindest Embraces the Mother-Church will afford us, we have Reason to dread That Church, which will enslave us to Death, and whose Members never assole us, but in order to make us the Instruments of our own Ruin.

BUT sure this is the most unworthy Treatment of the Christian Religion, to make That Oeconomy which was design'd to regulate the Instrument of embroiling the World; and the Gospel of Peace the Incentive to Cruelty and fiercer Quarrels than those it was to have composed.

FROM this Prediction of Christ's of the Jews cruel Usage of his Disciples, we may remark, That a furious persecuting Zeal, a cruel and destructive Temper is directly contrary to the Design and Nature

ture of the Gospel, since it would be the Practice of the Enemies of Christianity towards its Professors, and is not to be excused on any Pretence of Zeal for God and his Service.

I SHALL therefore from the Words, and the Occasion of this Solemn Meeting,

First, SHew the Opposition of this cruel massacring Spirit to the true Spirit and Design of Christian Religion.

Secondly, THE Unjustifiableness of it on any Pretence of Zeal for God's Service.

Thirdly, I SHALL shew how the Words of my Text have been literally fulfill'd in a few Instances of Cruelty committed in the dreadful Massacre of this Day.

Fourthly, I SHALL make some Application of this Discourse.

First, I SHALL shew how opposite this fiery Zeal and massacring Spirit is to the true Spirit of Christianity, to the main Precepts of the Gospel, the great Patterns there, and the Primitive Professors of it.

No Doctrine was ever taught that had so much Love and Sweetness in it, that laid its Followers under such express Obligations to Peace and Unity; nor has any System yet appeared of so mild a Spirit, and so adapted to the Good of Societies, and the Happiness of Mankind.

UNBELIEVERS have deny'd its Miracles, and its Myseries have been despis'd and derided by the Profane; but none can deny nor dispute the real Tendency of Meekness and universal Good-will to sweeten Mens Natures, and make them live well with one another.

THIS our Great Master came down from Heaven to do, to make us pure and peaceable, to regulate and refine our Affections, to take away the hard

and the narrow Heart; to open the Breasts, and enlarge the Souls of Christians.

He gave a Law suitable to his Nature, the Design of his Coming, the Exercise of his Government as Prince of Peace; where Forgiveness is improv'd into Beneficence, Injuries are return'd with Prayers, and Curses with Blessings.

THERE we are commanded to be kind and tender-hearted, to put on Bowels of Mercy and Long-suffering, and as far as in us lies to live peaceably with all Men.

THERE we are told, That should we speak as the Angels, have as many Inspirations as the Prophets, do as many Miracles as the Apostles, and be endued with all the Resolution of the Martyrs, all without Charity would but add to our Condemnation.

WE are forbid all Feuds and Quarrels, Revenge and Wrath, all Bitterness and Anger, all Clamour and Evil-speaking, but are required to be gentle, and easy to be entreated.

IN a Word, all the Revelations of God tend to the Security of Mens Lives, and to all the Offices of Love, Compassion and Justice, by which Men can support and comfort one another.

THESE are the Laws of the Christian Religion, which if duly entertain'd, produce the most gentle and good-natur'd Principles, and the most innocent and quiet Deportment.

RELIGION, 'tis true, has its Heats and Flames, but they are of Love, not Anger; to melt, but not consume our Enemies; and he who considers God to be Love, can't think He will dwell in a Mind that is inflam'd with Malice, or swells with Hatred; or that He can be the Author of a Religion inconsistent with his darling Attribute; so that That Zeal must be preposterous, that pretends to establish Religion by undermining it.

AND

(II)

AND till these Words, *Be ye merciful as your Father is merciful*, have a *deleatur* put upon them, we can never think Men are to be depriv'd of their Lives and Liberties for differing Thoughts in Matters of Religion, since God prefers Mercy before any Rite, and the Law of Humanity is not to be violated to promote any positive Institution.

BUT how many have baptized their Passion into the Name of *Zeal*, call'd a Fondness for their own Opinions, the Love of God and his Truth; and then have said Grace over Murder?

THIS is transforming the Dove into a Vulture, whose sweet Nature we have heard of, but are Strangers to her Feirceness, and croaking for a Prey. This is far from being the genuine Temper of the Gospel; this is not the Religion of CHRIST; this is not the Language of the Spirit of God, nor the Genius of his Gospel. To say that Bread should be made his real Body, is not more absurd than that Cruelty should be Love, Oppression Mercy, and Devastation, Fire and Dragooning the Bowels of CHRIST, and the tender Mercies of his Gospel.

AND as this furious Zeal is directly opposite to the Christian Doctrine, so is it also to the great Examples of it, our Blessed LORD and his Apostles.

OUR Blessed Saviour was the highest Instance of Condescension and Affability, and a mild obliging Conversation; He never treated any with Sharpness but the ill-natur'd Scribes and Pharisees, who could be wrought on by no other Methods; his Business was to seek and save what was lost, and all his Miracles were healing Acts of Charity and Mercy.

How dare Men then impoverish, banish and imprison their Brethren, in the Name of that meek Lamb of God, who came to banish Pagan Cruelty

with *Pagan* Idolatry? How dare they in that saving Name of *JESUS*, used of old only to heal Diseases, and cast out Devils, form so many Conspiracies, and execute so many Massacres?

O BLESSED *JESUS*! that ever Men, particularly calling themselves by thy Name, and pretending more immediately to devote themselves to thy Service, being misled by the perverse Comments of their Casuists, should so forget thy Law of Humanity and Kindness, visible in every Part of thy Behaviour while on Earth, and legible in every Page of thy Gospel, as to believe it would permit Men to overturn Cities and Kingdoms, and massacre the Inhabitants! How came thy holy Name to be thus assumed by Rebels and Murderers, and the promoting thy Truths be made the Colour for the most barbarous Practices!

Was this the Way our Lord made use of to convert Men? Did He threaten Unbelievers, or the Disobedient with Racks and Tortures? Or leave one Example or Command to authorize that worse than *Phalaris* his Bull, the bloody *Inquisition*? Where has He thunder'd Destruction against the Infidel World, compelled any Man to be his Disciple, or shew'd a Religious Rage against the Despisers of his Doctrine? But drew Men to its Profession by the Bands of Love, and Cords of a Man, and the gentle Methods of Reason and Persuasion.

He came not to make Man more the Children of Wrath than they were by Nature, to inspire 'em with Principles of Revenge and Passion, and enrage 'em against one another: He did not take human Nature upon Him to divest it of Compassion; nor abrogate the Sacrifices of Beasts, to substitute the Lives of Men; but to temper Mankind, sooth 'em into Tenderness, to make Peace in Heaven and Earth, reconcile Men to God and one another, and bring Men, distant in their Interests and Tempers, to a peaceable Agreement.

AND

AND as our Saviour's Doctrine was fitly calculated to soften the rough and brutish Manners of Men, to polish their Conversation, and train 'em up in milder Institutions, such was his own Temper, and that of his Disciples and Followers.

AND so far did this excellent Spirit spread thro' the whole Mass of Christians, as to turn the Briar into a Myrtle-tree, and to render 'em known by the Candor and Sweetness of their Dispositions, and their mutual Love and Condescensions towards one another.

IN the Apostles and Martyrs Tombs, nothing but Peace and Innocence lies asleep; you shall hear or read of no Treasons or Massacres in their Epitaphs, nothing to sully the Brightness of their peaceable Religion.

WHENCE then have Men learnt the Religious Mutiny of Faction and Sedition? Of pulling down Kings to enlarge the Dominion of the Church, and of deposing God's Vicegerent to exalt his pretended Vicar?

I PROCEED now in the *Second Place* to shew the Unjustifiableness of this Christian Fury on Pretence of God's Service.

THERE is no Case can be put with Circumstances of greater Advantages to justify a mad Zeal than That of the *Samaritan Village*, that refus'd Entertainment to our LORD, because they perceiv'd him passing on to *Jerusalem*, a different Place of Worship.

THESE *Samaritans* were really Schismaticks and Hereticks, and had affronted our LORD in his own Person; and the Honour of his Religion, and the Place of his Worship, were all in the Case: Yet all could not warrant the fiery Zeal of *James* and *John*, who would have call'd for Fire from Heaven to requite their cold Reception of our LORD,

Lord, who told 'em they *knew not what manner of Spirit they were of*, Luke ix. 55, 56. That the Spirit which acted them was not what his Doctrine design'd to mould Men into, but was tender of the Lives and Interests of Mankind, for *he was not come to destroy Mens Lives, but to save them.*

A REPRIMAND fit to be set down in Capital Letters in our Bibles, to put us in Mind that *Elias* his Warmth is no fit Temper for the Disciples of the meek MESSIAH, who came on Purpose to reconcile Parties, not to foment Divisions!

FAR am I from being an Advocate for Schism and Heresy; far am I from justifying an unreasonable Separation from the Church of God; but suffer me to vindicate Nature, the common Parent of us all; pardon my being solicitous for the Honour of the Christian Religion, which is sullied by any Acts of Inhumanity.

If the Sheep will not starve her Lamb to spare us all her Milk, shall we suck her Blood? If the Lamb cannot feed on such strong Meat, as the old one does, shall we starve her? If some go astray, must they become Meat to all the Beasts of the Field? Must we beat out one another's Brains, because Mens Heads are not exactly of our Size? And, like the old Tyrant, endeavour to stretch or cramp up every Man to the Proportion of our Height?

BUT had this Reproof of CHRIST's had a due Effect on some that are called by his Name, there would not have been that Occasion for me, in

THE *Third* Place to shew how the Words of my Text have been literally fulfilled in their Ears, in a few Instances of Cruelty committed in the dreadful Massacre of This Day, when in a few Months 154000 *British* Protestants perish'd by Fire and Water, Sword and Famine: To give the History of which is to wade so far in Blood, and may look like
In-

Inhumanity to grate your tender Ears with the Recital of those wanton Cruelties these *Irish Papists* did not blush to act: But as many scarce have heard of it, as our Adversaries deny, but at best palliate it, but never wash'd away this Blood by their Repentance, 'tis necessary to give some Instances of it.

HAD any Provocation been given, it would have been some, tho' a poor Mitigation of their Cruelty; but at this very Juncture these Men liv'd in Ease and Prosperity, no Interruption was given in the free Exercise of their Superstition and Idolatry; they had their Share in the Favours of the Court, had their Seats in Parliament, and the Civil Administration partly in their Hands, were married into *British* Protestant Families, who, lull'd in the deepest Security, fell by their bloody Hands, whom neither the Ties of Nature, the Bonds of Consanguinity, nor the Obligations of Friendship and Neighbourhood could restrain.

THERE is some Humanity in the Manner of People's Death: To die a single or a quick Death is some Alleviation of Mens Misery. But alas! a single Death was what they would not allow some; they were resolv'd they should feel themselves die, and a speedy Death they thought too easy.

THEREFORE they imprison'd some in Dungeons full of Dirt and Ordure, there to perish at Leisure. Some they bury'd alive with their Heads above Ground, lamentably crying out for some to come and kindly end their Miseries. Others had their Bellies ript open, the Ends of their Guts tied to Trees, and then forc'd round 'em till their Entrails were drawn out of their Bodies. Some were hang'd several Times, others mortally wounded, and hang'd upon Tenter-hooks; and the Experiment was made with their Swords, how many Cuts and Blows an *Englishman* could endure before he died.

THEY

THEY did not think it carry'd Horror enough to die by the Hands of their Russians, therefore they unnaturally compell'd Children to carry their aged Parents to the Places design'd for their Slaughter, and become their Executioners; Wives were forc'd to hang their Husbands, and Mothers to cast their own Children into the Water, and after that were murder'd themselves.

THE vilest Malefactor makes his Exit with some Degrees of Compassion from the Spectators, at least the Salvation of his Soul is wish'd for: But these Men endeavour'd the Destruction of their Souls, as well as their Bodies, wishing their Souls to the Devil, not giving some Time to pray before they dispatch'd them; forcing others to abjure their Religion, which when to preserve their Lives they complied with, they murder'd 'em because they died in the Faith.

BUT here I must stop, for it looks uncharitable barely to relate these unusual Acts of Cruelty, which these unrelenting Murderers acted with Delight; which nothing but the Distance of Time, and a cold Indifference for Things past, could let us think on without That Resentment which Christian Hearts ought not to harbour, and which no Nation but the *English* but would have effectually secured themselves from any second Fears of Danger from the same People.

AND now, bless us Good God! What is Religion, if this be Religion? Or what would it be good for, if these were the Fruits? Is this the Mark of the Holy Ghost to breathe forth nothing but Threatning and Slaughter? Are Men with Hearts full of Fury, fit to serve at the Altars of the God of Peace? Or Hands stained with Blood, proper to be lifted up to him in Prayer? Is Murder and Barbarity the Cause of That God, who gave us Life and Being? Or This the Way to make Men
Chri-

Christians, to forget that they are reasonable Creatures? Where does the Gospel give *Holofernes's* Commission to afflict the Earth? Judith ii. To turn Cities into ruinous Heaps, stain the Rivers with Blood, and strew the Fields with the Carcasses of the Slain? No, the Conquest the Gospel prescribes, is to carry *Healing in her Wings*, to make no Orphans or Widows; nor are her Laurels to grow out of the Miseries of Mankind.

'Tis in vain to assure these Agents for Blood, that we are honestly dispos'd to find out Truth: No, we must sacrifice, play the Hypocrite, or attend to the last Reasons of Fire and Faggot.

SURE Nature has not given 'em these savage Dispositions: No, 'tis their Religion has sour'd their Tempers, imbitter'd their Spirits, and altered their very Morals.

I WILL charitably hope, that all who breath in this pestilential Air of Popery, are not thus infected; that some may be found of the Church, who are not of the Court of *Rome*, in whom the Gentleman, or the good natur'd Man, may be too hard for the Bigot, and the Happiness of their Complexion, may resist the Poison of their Principles.

BUT I shall not be within the Bounds of your Patience, if I do not in the Fourth Place, conclude with some Application of this Discourse.

1st. FROM hence it appears, that the Church of *Rome*, let her glitter never so much with Jewels, is but a pretended Christian Church: For since Christianity is the best natur'd Institution that ever was, That must be the most unchristian, that makes Men cruel and malicious.

AN unmerciful Christian, is a perfect Contradiction, and his Faith is his Condemnation; for he professes to believe in God, who is filled the God

of Love and Mercy ; in JESUS CHRIST, who is the Prince of Peace ; and in the Holy Ghost, whose Fruits are Peace, Long-suffering and Gentleness.

THOSE therefore, who cannot see thro' their false Arts, whereby they lie in wait to deceive ; those who cannot run thro' the Meanders of their Schools, nor unravel their knotty Points of Sophistry, may yet know they are Cruel and Blood-thirsty.

TRANSUBSTANTIATION sure is not so clearly revealed in Scripture, as that *Thou shalt do no Murder* ; yet how many Thousands have been put to Death, because they cou'd not understand That hard Word, swallow Nonsense and Contradiction, and believe That absurd Thing, against their Reason, their Senses and all their Philosophy ?

YET this is the Church that has so much Heat, without any Light, that locks Heaven Gates against all those who bring not their Ticket for their Admittance.

BUT is there no Salvation but in the Company of Rebels and Murderers ? Are Traytors and Assassines the only true Guides to Paradise ? Will any believe they wish us happy in another World, who won't let us enjoy Liberty, Property, or Life in this ? That must be a strong Affection, that deprives Men of all their Rights ; and that a flaming Love, that shuts 'em up in noisome Prisons, 'till it burns 'em at a Stake.

2dly, LET us never join in Interest with the People of these Abominations, strengthen those Hands that have always been lifted up against us, or act in Concert with the Men, who have always bore a tyrannous Hate against us.

How unnatural wou'd it be, shou'd any of our Hands be ever used to set up that *Dagon*, which has been tumbled down ; or that *Baal* be kiss'd with our Mouths, which God has abolished and thrown

thrown into the Dirt? Shall we lick up the Vomit of our Fore-fathers, or assist to bring in again what they have spewed out?

We must be blindly infatuated, should we ever take any Steps that would send us back again to *Egypt*, or pave the Way for a *Popish* Imposter, nurs'd up in this bloody *Popery*, bred in all the Maxims of Tyranny, who being attainted and abjured by the Nation, will not come with the favourable Prepossessions of a legal Successor, but the angry Resentments of an injur'd Exile, against the De-throners of his pretended Father.

Nor let any Pretences of his sham Conversion, soften his Restoration to our Minds; for tho' we are commanded to love, we are no where bid to trust our Enemies, or that our Charity should become a Snare to us.

We should always be such good Christians to keep Faith with them, but never such weak ones, after so much Experience of their Treachery, to believe they will ever keep Faith with us. The Gospel nowhere dictates Imprudence; nor does any Evangelical Precept jostle out Self-Preservation: And tho' it obliges us to return good for evil, it does not to bring all the Evils this World can inflict on our selves; and when we are born free, under a false Notion of Loyalty, to be bug-bear'd into *Popish* Slavery, and become the Forgers of our own Shackles. Common Prudence would warn us to prevent their occasioning us such another Anniversary. Must *Ireland* serve only as a Grave to bury our gallant and best Men, and a Gulf to swallow *England's* Treasures? Must 30 or 40000 *Britains* be sent over once in Thirty Years to reduce it, or find untimely Graves there? Is there no Manure for that Kingdom but *English* Blood? Is the Soil so fertile as to answer the Cost of being so often dunged and fattened?

O MAY the Princes and Nobles of our *Israels*, the Heads and Tribes of our Cities, pity themselves, and their brave Countrymen, pity all and secure all, that after so many Victories, we may not at last conquer our selves into Slavery; for we have but one Security that these *Men of Blood* shall never hurt us, and that is, that it shall never be in their Power.

From what Infatuation it proceeds I know not, that the withered Harlot has put on softer Looks, inso much that we unhinge the Happy Revolution, and blacken the Memory of King *William* our Deliverer, whose Name will live, while we have any Relish of Liberty, any Remains of Gratitude are left among us.

THE Men taste the Sweets, and are refreshed, under the Shadow of that Blessing, and enjoy the Protection and Safety purchased by our Great Deliverer's Hazards; yet how is that bright Name reviled, not only by those that were saved by Him in spite of themselves; but the People He came to save, even some of the Posterity of these murdered Innocents, who cried to Him, and were saved by Him.

All this is Acting and Talking, as our common Foes would have us, doing their Work, and forwarding our own Destruction, as if we were prosecuting the Designs of the Conclave, and were govern'd by the Decrees of the pretended Infallible Chair.

3dly, Since there is a Set of Men in being, who think they do God Service in killing us; this should oblige us of the Reform'd Church, to cease to quarrel with one another, it being what we owe to Peace and Unity, and the Protestant Religion, which by our continued Divisions, must be in Danger.

PART II

Partis Disputes have always run too high among us; but in our Contentions of late have been hotter than ever; and more Malice has been discovered, more Lies fram'd, and more Scandals vented than ever has been known to rage among us.

THIS Spirit of Discord, that is gone forth, has supplanted all Vertue and common Sense, extinguished the Seeds of good Nature and Humanity, destroy'd good Neighbourhood, kept us at a wide and unfriendly Distance, in all appearance deaf to all Terms of Reconciliation, blasting one another's Fame in Whispers and virulent Libels; so that, without a Miracle of Providence in our favours, our common Enemy, who has thus managed our Passions, will be able to graft their own Designs upon them.

AND all this Rage, not betwixt Protestant and Papist, not betwixt Church-man, and Dissenter, but Church-men of the same Communion; alienated by a havyish and senseless Distinction of High and Low. Our Common Enemies have begun these unnatural Animosities among us; from thence they hope to offend us, both as a general Sacrifice to that Church which has been often drunk with the Blood of the Saints, they despise by Dint of Argument to make us Converts to their Doctrines; they have little Reason to hope for our Destruction by plain and open Force, till our Divisions have weakened us; they cannot think of reducing us by Arguments, or by Arms, and therefore they foment Divisions among us, by playing the rigid Church-men against the Protestants, that they may the more easily command or destroy us.

SHOULD God in his Anger ever suffer these mercenary Men to have the Rule over us, they'll make no Distinction between High and Low Church-man, and Dissenter; but that undistinguishing Fury will allot us all an equal Fate, and make us partake together of the Crown of Martyrdom.

Se.

So that if it be a Duty to relieve the Poor, tis
so to prevent People's falling into that Condition;
if we are obliged to promote Publick Good, we
are to oppose the Return of Popery and Arbitrary
Power; and the best way to prevent That is by an
affectionate peaceable Temper.

So that whether you will follow the things which
make for Peace, or whether you will prepare for
Battle, the Trumpet has sounded, and the Watch-
man has done his Duty.

And Lastly, However, let us not be terri-
fied by our Adversaries, but be of good Courage,
and commit our Cause and our selves to God.

We all, I hope, believe a wise Providence that
directs, governs, or for wise Ends suffers all that
happens; a Providence that can neither mistake,
nor forget; so that if Clouds shou'd thicken, and
look never so black, we may hope that all will clear
up in a Bright and Glorious Day.

THEREFORE let us never distrust his Power who
has wrought Wonders for us, dis-believe the Pro-
mises of Him who is true and faithful, or doubt
the Continuance of his Kindness, who has given us
so many and great Pledges of his Love, even be-
yond our Hopes; for what Foundation can be more
firm than the Rock of Ages? Or who can be so
safe as they who walk in the Strength of Israel?

Since God has brought to nought Secret Plots,
Foreign Attempts, and Domestick Treasons, tho'
the ejected Spirit should think to return, and make
our last Condition worse than the first, tho' Pale-
ness wou'd sit on every Brow, and the Danger such
that nothing but a Miracle cou'd retrieve, yet let
us be encouraged to believe God will set Bounds to
their wicked Designs, that they shall not compass
the Overthrow of that Establishment He has so sig-
nally preserv'd, or put them out, whom He will
exalt: So that neither their Arguments nor their

Arms, their Sophisms nor their Massacres, shall root out That Church which is the Darling of Heaven, or that Nation which is the peculiar Care of the Most High.

EVEN in the dreadful Judgment God suffered to fall on so many of his true Worshipers on this Day, there was such a Mixture of Mercy shewn to some of our Ancestors, in delivering them from the design'd Destruction, by a Discovery which prevented the Castle and City of *Dublin* being seized, by which Means they became a Place of Refuge to some Protestants that escaped the Fury of the Murderers.

I MUST confess, when I consider the careless Indifference in Religion in some, the Factions and Divisions in others, the Immorality and Infidelity of too many, and the bad Use we have all made of God's many Favours, by our Impenitence and Ingratitude, it somewhat shocks my Confidence.

BUT however, I will still hope that God will not leave, nor forsake his People; and that by whatever Methods He designs to punish his disobedient and ungrateful Children, it will not be by delivering them up into the Hands of their implacable Enemies, whose tenderest Mercies are cruel.

I WILL yet humbly hope the Sentence is not gone from God against us, nor our Doom unalterably fix'd by Heaven; That the Shepherd of our *Israel* will yet stir up his Strength, and come and help us; that tho' He may feed us with the Bread of Tears, and give us Plenteousness of Tears to drink; tho' for a while He may make us a Strife to our Neighbours, and our Enemies may laugh us to scorn, yet He will not always be angry with his People that prayeth; but will kindly look down from Heaven, behold and visit his Vine, that the Wild Boar of the Wood may not root it up, nor the Wild Beasts of the Field devour it; but that He will turn us
again,

again, and shew the Light of his Countenance upon us, that we may be whole.

It methinks I hear the Almighty speak to the Children of Israel, and thro' them to us, Your Provocations, O ye sinful People, have filled my Vials full of Wrath; behold, my Arrows are on the Strings, and my Thunderbolt is in my Hand; but is there never a Moser to stand in the Gap, nor a Phineas to rise up and pray? Is there not an Abraham to plead for a Sister of Sodom, nor a Priest to weep out betwixt the Boreh and the Ahar? Is there never a Man of Wisdom among you to bear my Voice, how long and audibly so ever I have been crying unto you? O come and stop me in my full Career of punishing? Let your Tears disarm me, and your Prayers bind my Hands; I am, I am Almighty, but I am all Mercy too; and tho' ye cannot resist, ye may prevent me. Let us therefore turn to the Lord with Humility and Repentance, and He will have Mercy upon us, and to our God, for He will abundantly pardon us, and let us see the Things which belong to our Peace, before they are for ever hid from our Eyes.

Now defend and preserve, O God, our Gracious QUEEN and all her Faithful Protestant Subjects from Popery and Papist; for the former will ruin our Souls, and the latter destroy our Bodies; and let all the People say, Amen, Amen.



He will not always be angry with his People that prayeth; but shall kindly look down from Heaven, behold and vine his Vine, that the Wild Boar of the Wood may not root it up, nor the Wild Beasts of the Field devour it; but that He will turn us again;

F. S. K

Dupl